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questions at bottom, and do not seem to be incapable of solution with a little careful thought and experimentation. The solution of all questions of this nature can come only when the various lines of biological research indicated in this paper are completed.

*Origin of the Fittest.* COPE.

In this connection the final chapters of this work offer many suggestive ideas. The earlier part of the work calls attention to the important phenomenon termed "acceleration," by which is meant that every time an ontogeny is repeated the characters appear at earlier and earlier periods, or in other words the developmental history is compressed to give room for the later added acquirements.

*Begriff und Sitz der Seele.* SCHMIDT. Heidelberg, 1887.

What is the seat of the soul? Is it a point or in a special portion of the body? If so, where? Or is it diffused wherever there is idioplasm? We first consult Schmidt. There are three forms of biological force, contends Schmidt, more and more unified, or active at a point, as we ascend the scale, viz., unconscious mind in the plant, consciousness in the animal, and self-consciousness in man. If the soul is the life of the body there must be a central point of life, and this he finds to be the *Nœud vital* of Flourens, because a destruction of the gray matter at the point of the *calamus* causes instant death. Here is the center to which cell sensations are carried, and from which all mandates of will are sent forth. He even indicates the paths by reference to Fick's "Phantom Brain!" Organisms begin in a mathematical point; the embryo is not formed from all the cells of the morula, but from a central point corresponding with the central point of the *germinal vesicle*. In the adult the *Nœud vital* is the center of the body, (the head representing concentrated segments). It is scarcely necessary to comment upon this theory. The author is not well enough versed in anatomy, embryology or physiology to know that not any of his statements are significant, and most are sadly erroneous. Death from the destruction of the structures in the *Nœud vital* ensues because the heart and breathing movements are innervated from these points. There is no proof whatever that consciousness resides here.

*Von dem Materiellen der Seele.* HITZIG, 1886.

This is a popular address calling attention to such facts as the increased circulation in the brain during mental work, the effect of drugs on conscious states, the effects of the removal of parts of the surfaces of the hemispheres, etc., to show that there is a material substratum for mind. The difference between man and animals lies in the power of the former to reason abstractly, while the latter depend on direct sensations. This difference is probably due to a difference of organization of the brain. If we are evolutionists we can look hopefully to the future, when the soul shall have made as great an advance beyond its present position as now it stands above the animal stage, then it may be able to understand itself.

*Das Körperliche Gefühl.* KRÖNER, pp. 220, Breslau, 1887.

This is a treatise on the development of the soul, and is based on biological laws. The mental protoplasm, out of which all mental powers have been evolved, is general bodily sensation or feeling. This includes simply the sensations of pleasure or of displeasure. Soul is declared to be wherever sensation intervenes between the stimulus and the reaction. A first group of bodily sensations are those not localizable, such as weariness, sleepiness, hunger, thirst, appetites, modesty, etc., all dependent upon general states of nutrition. This class of com-